لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

January 1962

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Managing Editor
S. D. AHMAD

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indo-Pak sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulavi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the Partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah.,
West Pakistan.

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles. nor does it accept any responsibility for views expressed by contributors.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

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OUR ANNUAL GATHERING

The Ahmadiyya annual gathering is now a time-honoured institution of tremendous spiritual, cultural and human significance and is eminently serving the great objectives the Holy Founder of the Movement had in view when he initiated the event under Divine guidance. The Promised Messiah (peace of Allah be on him) in his inaugural announcement observed :-

"All those devotees who have entered into the *bai'at* with this humble servant of God should know that the sole object of the *bai'at* is that all worldly love should grow cold and the love of our Gracious Lord and His chosen Prophet (peace and blessings of Allah be on him) should permeate the heart and such an absorbing devotion to God should be attained as makes the journey to the hereafter easy. But to achieve this objective it is necessary to abide with me and spend a part of life in this way, so that, if it so

please God, all weakness, infirmity and sloth may be removed through the observation of a decisive sign and perfect certitude may engender devoutness, eager search and ecstasy of love. It should, therefore, be the constant care of each member and he should continue praying that God may grant him this boon as long as the favour is not vouchsafed, he must make it a point to personally meet with me now and then. For, after entering the *bai'at*-pledge, disregard in respect of personal contact with me voids the *bai'at*-contract of all grace, making it only a matter of form. And since, owing to natural weakness or lack of means or because of distance, every one cannot have the facility of coming over to associate or take the trouble of paying visits several times during the course of a year, and besides there are many whose hearts are not so imbued with yearning as to face great hardships and suffer many losses for the sake of a personal meeting, it, therefore, seems meet that three days should be set apart for an annual gathering when all the devotees, if God willing, may join at fixed dates, provided, of course, their health so permits and they have the time and no forbidding engagement. In my view 27th to 29th of December, following the current December of which to-date is the 30th day should be fixed. In future when the 27th day of December dawns in our life-time, all friends should do their best to forgather on this date in order to listen to Divine discourses for the pleasure of Allah, and join in prayer. And this gathering shall concern itself with such truths and high-lights as are necessary for the promotion of faith, certainty and enlightenment.

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Besides this, special prayers and concentrated attention will be reserved for all these friends and as far as possible I will exert myself in the High presence of the Most Merciful Lord that He may be pleased to draw them to Himself and accept them and grant them a pure internal change.

And a secondary advantage of this gathering will be that all the new brothers will, on attending the convention on its fixed date, meet with their older brothers and this mutual acquaintance will beget mutual love which shall go on expanding.

And further, on the occasion of this gathering, prayers will be offered for those brethren who will have departed during this period. Furthermore, I will exert myself in the presence of the Lord of Honour and Glory for welding all brethren spiritually into a single whole and for dissipation of their coldness, estrangement and malice.

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Many more spiritual gains and benefits will accrue from this gathering and which will come to light off and on, Allah the Omnipotent willing.

It should be desirable that friends having limited means should make ready early for this gathering and lay by, through foresight and economy, some cash every month for the expenses of the journey. They will have thus without much difficulty the necessary travelling expenses. In other words they will have the benefit of thc visit free.

It would be advisable that friends who are agreeable to this proposal should inform me expressly in writing so that the name of all those comrades should be entered in a list who undertake to attend

this gathering on fixed dates as long as they live and resolve heart and soul to join except in the event of circumstances beyond their control.

And may Allah grant a goodly reward to the friends who undertook the hardship of the journey purely for the favour of Allah, to attend the gathering held this time on 27th December for consultation in religious matters and may He grant them merit for every step! Amen!"

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Annual meetings have been regularly held every year since, excepting once. The first gathering was attended by some eighty persons of whom quite a few were non-members engaged in a study tour of Qadian. The pace of membership has henceforward been on the increase and so has the figure of participants in the annual meet been mounting till it has exceeded eighty thousand. The Ahmadiyya annual conference is today an international gathering in the true sense of the word with a platform that serves us as its sounding board of various warring creeds and cross-currents of contemporary world. Under the discipline of the khilafat currently vested in the person of Hazrat Mirza Bashir-ud-din Mahmud Ahmad, the community gathering is, by the grace of God serving at its best the objectives that the Promised Messiah of blessed memory had set before the *elite*, not only in organizational form, but in terms of the spirit that has pervaded the entire body of belief and doctrine of the Movement and the warp and woof of its spiritual texture. Every year the members review the progress made by the active force of Islam released through the Heavenly dispensation and renew their pledge to

carry on the battle of Islam to the four corners of the world with all costs and work for the capture of the lost glory of faith.

We join with the Promised Messiah in wishing well every participant in the recent gathering, in his own memorable words:

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"May Allah be with each and every one who undertook the jounrey for this gathering solely for the sake of Allah and grant them all great reward and have mercy on them and make ease for them in their circumstances of difficulty and disconcert and remove their sorrows and anguish and relieve them of every hardship and open up to them the way to their desired goals and raise them on the last day with His servants whom His grace and mercy have favoured and may He be the guardian of their household in their absence till the end of their return journey. O Lord of Honour and Grace, O Lord of Mercy and O Giver of ease in hardship! Grant all these prayers of mine and grant us victory over our opponents with brilliant signs, for, Thou possessest all power and might. Amen!"

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Divine Attributes and the Five Corresponding Prayers

From a lecture of the Promised Messiah,
translated by A.R. Khan Bengali

In *Sura Fatiha*, the opening chapter of the Holy Quran, five attributes of God and prayers corresponding to them have been mentioned in order of sequence. The first attribute mentioned in it is '*Alhamdu-lillah*', which means that God possesses all Perfect Attributes, that is to say, He possesses every beauty and excellence, and is free from all defects and flaws. The second attribute mentioned there is '*Rabul-Alamin*', *i.e.*, the Creator, Sustainer, and Developer of the Universe and everything therein. The third attribute is '*Ar-Rahman*' *i.e.*, the Bestower of bounties without any supplication or solicitation on the part of the donee. The fourth attribute is '*Ar-Rahim*', *i.e.* One who lets no work go unrewarded, and, moreover, rewards every act very liberally and bountifully. The fifth is '*Malik-i-Yaumiddin*', *i.e.* One who not only administers justice and equity, but forgives and condones also.

Now, corresponding to the Five Attributes mentioned above, there are given five prayers quite in sequence with the Attributes. The first prayer is ایاك نعبد (Thee alone do we worship). It corresponds to the first attribute of '*Alhamdu-lillah*', and signifies :

O God ! Thou combinest in Thyself all excellences and perfections, and Thou art free from all defects and blemishes, so Thee alone do we worship.

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In fact, the prayer, "Thee alone do we worship", is quite in consonance with the significance of the attribute of *Alhamdu-lillah.*

The second Divine Attribute is ' *Rabbul-Alamin*'. It means nursing and bringing up like a mother. Now, a mother nurses her child, washes it clean, and gives sucks to it ; in short, gives it all the help she can. Now, in conformity to this Attribute, there is the prayer, ایاك نستعین *i.e.*, Thee alone do we implore for help.

The third attribute is '*Ar-Rahman*' *i.e.*, One Who gives without any asking or supplication, service or action, on the part of the donee. Had not God given us the form and shape we now have, we could not be able to prostrate, nor could we bow down. Hence the prayer taught to us, in accordance with this attribute, is اهدنا الصراط المستقيم *i.e.*, guide us in the Right Path. Just as a garden can not grow or develop without water, similarly, we cannot progress spiritually without water of Divine Grace. A tree absorbs water with its roots and branches which are provided with pores and also the power of absorption for the purpose. In the same way, there is, in our devotion and prayer, a power of attracting and absorbing Divine Grace. So, corresponding to the Attribute of *Ar-Rahman*, there is the prayer "Guide us in the Right Path". Had not God endowed us with the necessary powers and faculties to attract and absorb Divine Grace we could not have been able to benefit by His Grace. In short, corresponding to the Divine Attribute of *Ar-Rahman* we have been taught the prayer, "Guide us in the Right path", for we have no claim to guidance as of right, we can have it only through God's Grace and Bounty.

The prayer صراط الذين انعمت عليهم (Guid us in the Path of those upon whom Thou hast bestowed Thy Blessings) corresponds to the forth Divine Attribute *Ar-Rahim*, because the supplicator seeks here Grace and Favour from the Fountain of God's Mercy. The prayer imports :

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O Thou Who accepted prayer out of Thy special Favour and Mercy, guide us in the path of the Prophets, the Truthful, the Martyrs and the Righteous ones who have been blessed with Divine knowledge, visions, and revelations, as a result of their constant prayer and devotion, and have attained perfection in Divine knowledge by virtue of their continuous and assiduous supplication, mortification, and righteous deeds.

The fifth Divine Attribute is '*MalekiYaumiddin*'. Now, corresponding to this attribute is the prayer : غير المغضوب عليهم *i.e.* "Save us from the path of those who have incurred Thy displeasure, or have gone astray". One who says this prayer seeks blessings from the Fountain of *Malek-i-Yaumiddin, i. e.* One who rewards,

requites and also forgives. The purport of this prayer is:

O Master of the Day of Judgement, the Day of meeting out reward and punishment, save us from the fate of the Jews who fell victims to plague and such other calamities, and perished by incurring the wrath of God and further save us from going astray like the Christians.

The Jews have beeen called here مغضوب or "accursed" as they were subjected to Divine punishment on account of their wicked deeds. They rejected the Elect of God and caused them much trouble. The secret of God's cautioning the Believers or Muslims against the fate of the Jews and the Christians, lies in the fact that the followers of the Holy Prophet, peace and blessings of Allah be upon him, were also destined to see a time when some of them, following in the footsteps of the Jews, were to stress upon formal worship only, and by taking the literal meaning of the metaphorical experessions of their scriptures were to reject the Elect and Beloved Ones of God as the Jews did. The Jews, as ill luck would have it mocked and rejected the interpretations Jesus placed upon the metaphorical expressions of their scriptures, and argued with the latter saying, "If God really meant that some one would come in the spirit of Ilyas, why did not God mention it expressly in the prophesy?" My opponents also have followed the same course, and have adopted the same attitude, and taken the same steps. They have left no stone unturned in opposing and persecuting me. They have gone so far as to declare that they are religiously justified to kill me. They have tried every means to disgrace and destroy me. But for the Divine Help in the form of the British Rule in this country, they would have long satisfied their hearts' desire by having me hanged or murdered. But God has baffled all their designs and machinations and has fulfilled His Promise to save me namely: و الله يعصمك من الناس *i.e.* God shall protect you against your enemies.

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In short, the prayer, "Protect us from the path of the accursed ones" refers to the group of Muslims who were to oppose the Promised Messiah while the prayer—"protect us from the path of the misguided Christians" — indicates that at the time

of the Promised Messiah, Christianity would be at the zenith of its power and the Divine Movement, at that time would be the One founded by the Promised Messiah. It is for this reason that in the Hadith, the Promised Messiah has been entitled "The Breaker of the Cross" by God through the Holy Prophet.

It is a fact that every Reformer is raised to reform the outstanding evil of his time. If you reflect, for the sake of God, you will easily realise that the activities of the Christian missionaries to establish the false doctrine of salvation through faith in the crucifixion, conducted by pen and tongue, have no parallel in any other age. Now, at a time when the written propaganda of the false doctrine of the crucifixion has reached its culmination, and the Unity of God, the chastity, honour and truth of the Holy Prophet (peace and blessings of God be upon him) and the Divine origin of the Holy Quran, have been run down and attacked in a cruel and violent manner, should not the jealousy of God demand that the Breaker of the Cross be sent? Has God forgotten His promise : "It is I Who have sent down the Book of Guidance, and it is I Who shall protect it"? Know it for certain that God is true to His word. He has sent a Warner to the World in accordance with His promise, the world has not accepted him but God will accept him and establish his truth with mighty attacks. Verily, I have come to you as the Promised Messiah in fulfilment of the Divine Promises. Now it is for you to accept or reject. But your rejection shall be of no avail. God's Will shall be done and will prevail, because He has already informed me to this effect saying : صدق الله و رسوله وكان وعداً مفعولا *i. e.* God and His Prophet are true in their Promise and their Promise shall certainly be fulfilled. *

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* *Mulfuzat* p. 192—198.

Psychic Phenomena

Mr. Bashir Ahmad Orchard

There are two realms of phenomena in operation which embrace dreams, visions, sounds from nowhere etc. They are the realms of:

(1) Psychic Phenomena.

(2) Spiritual Phenomena.

This treatise is devoted only to a brief study of psychic phenomena; and the principal design of the writer is to lay bare certain physical laws which should not be confused with spiritual laws. Visions, startling dreams, voices from space and other phenomenal manifestations are every day experiences which can be explained scientifically. Each experience should be examined with reserve and not hastily accepted and proclaimed as a sign from heaven. Two men may hear a voice in the still of the night. One may be listening to a revelation from on high; the other may be listening to a telepathic communication. Phenomenal experience must be studied in the light of caution otherwise irresponsible and uninitiated people in spiritual matters will not hesitate to regard them as divine manifestations.

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The glory of Islam

Islam is the most dynamic religion in the world because it is based on the pure Word of God. The Holy Prophet Muhammad (may peace be on him) was by far the greatest of all the prophets. He was bathed in the effulgence of Divine Light and drank deeply from the fountain-head of revelation. Upon no other prophet was bestowed such an abundance of Divine grace as was bestowed upon him. God spoke to him as a father speaks to his son. Every word of the Holy Quran is the genuine and pure verbal revelation of the Master of the universe. It is a perfect book and there is no doubt about it. None can successfully combat its Divine power for it is the Word of God in the literal sense.

Thousands upon thousands of Muslims have been, in one form or another, the recipients of Divine revelation. The evidence is irrefutable. However spiritual phenomenon is not the subject of this treatise which is concerned primarily with psychic phenomena; so let us focus the spot light on the subject in hand.

Dreams

In a dream a man sees himself climbing a snow-capped mountain and in desperation he clings on to the icy crags; but alas, his hold gives way and he finds himself falling into a yawning abyss. He awaits the fateful moment when life will be battered out of his broken body upon the rocks below; but before the worst happens he awakens to feel a blast of chilly air blowing into his room through the open window which he had forgotten to close before he slept.

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A young lady dreams that she is walking on a cool summer evening in a garden scented with the redolence of beautiful flowers. Birds of brilliant plumage sing upon the branches of the trees. Butterflies of exquisite colour and designs flitter among the flowers; and as the sun in all its coloured glory sinks behind the western horizon the shadows begin to lengthen, stars begin to twinkle and the moon casts her bright lustre over the quietude of nature's retreat. The young lady is bewithched by the loveliness and fragrance of the night. She thinks she has found paradise on earth; but it is not to last for ever for she awakens from her sleep and notices on the table beside her bed the uncorked bottle of her favourite perfume.

A dream may be caused by the transference of thought from one mind to another. Telepathy is a proven science. Thoughts are being continually projected into the ether through the agency of which they travel as wave motions; and they lodge in the minds of others in sleep and in wakefulness. Here is a man who saw in a dream friends and relatives standing around the bed of his dying father. The man awoke with a start fully convinced of his father's impending death. Next morning he received a telegram informing him that his father had died during the night; and later he learned that his father had called for him just before he passed away. This

is an instance of an earnest thought being received in the mind of one who was sleeping.

Thought waves may be picked up by the mind and become manifested to the recipient in at least three ways :

(1) As ideas and feelings.
(2) As words and sounds.
(3) As visions.

Higher forms of revelation also descend through the medium of words and visions ; but normally they are charged with an unmistakeable grandeur and majesty. It is because there is a certain degree of similarity between psychic and spiritual experiences that there arises great need for caution in judging their source of origin.

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Ideas and feelings

There is probably nobody who has not uttered a thought at the very moment when the same idea was in the mind of a companion ; or who has not held a thought in mind at a time when a companion speaks the same thought. A husband says : "I intend to polish the furniture this afternoon" and the wife responds : "The idea was in my mind and I was just on the point of telling you that you should do it." On another occasion the call of the stomach turns his mind on his next meal, and at the same moment his wife who is we sing some clothes says : "I expect you are feeling hungry. I will go and prepare food."

There is the authentic account of a shop-keeper who caught the idea that two thieves were about to break into his shop ; and the presentiment was so vivid that he informed the police who came and concealed themselves in the building. A little later two men posing themselves as customers entered the shop, drew their revolvers and threatened the owner. The police quickly intervened and the men were arrested. Similar premonitions are on record.

Every human being radiates mental currents and they are particularly strong in the aura or personal atmosphere which

envelopes every person. Who is there who has not entered the presence of a person and immediately sensed that there is something wrong although there may be nothing unusual in the manner of the person to serve as an indication.

It is not only in the presence of others that one is influenced by their mental radiation. The atmospheres of offices, shops, homes and other localities are often distinctly coloured by the mental vibrations not only of their occupants but also of their former occupants. Let one enter the vacated home of a righteous and God-fearing family and there is every likelihood that one will sense an atmosphere of tranquility; but let one enter a vacated home where evil, strife and bitterness had reigned and there is every likelihood that one will sense an atmosphere of depression.

Intuition is a notable trait of women. Intuition is telepathic for it is able to extract information from the mind of another.

It is extremely important that one should always guard one's thoughts especially when in the presence of other people. One may be successful in covering up one's thoughts by muscular control but it is not possible to camouflage one's mental vibrations. Great minds which are clear and strong are adepts in receiving the thoughts of others.

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Audible words and sounds

Sounds normally travel as wave motions through the atmosphere; but when they are transmitted by radio they first travel to the microphone as atmospherical waves; they then travel to the receiving set as ether waves; then once again as atmospherical waves from the radio set to the listener.

What is ether? It is the invisible, elastic substance which has been supposed to be evenly distributed throught space and which conducts electrical, light and thought waves. Ether fills all space between atoms which make up solids as thousands of millions of stars make up galaxies. This explains how radio waves pass through a solid wall, for while it looks solid it is really not so at all. All solids are composed of countless atoms

which are as far apart from one another relatively as stars in a galaxy. Ether flows between each and every atom of a substance although it may appear as a compact solid to the human eye. Enclose a radio in an air tight compartment and it will continue to play.

Ether is the sole medium for the transmission of thought waves which are sometimes reproduced as sounds in the brain of the recipient.

An English lady visited France and boarded in a house on the Channel coast. One night she awoke and distinctly heard the crackle of rifle and machine-gun fire; and she also heard the shouts of soldiers. Investigation revealed that on the same night 1945 allied forces landed on the beaches that stretched below her bedroom window which met with strong resistence from the German defences. The explanation of this phenomenon could have been thought-waves emanating from the mind of a soldier who took part in the battle; or the ether in the vicinity was so powerfully charged with the mental vibrations of the soldiers that they could still be 'picked up' even after a lapse of several years.

One night while resting the writer heard his name clearly called. The only other person in the vicinity was a companion sleeping on another bed. There was no apparent explanation for the mysterious voice.

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In 1924 a London gentleman was sitting in his home in the company of his son and a relative. Suddenly he heard the voice of his mother calling him by name; and the two others present also heard the voice. At that time the mother was nowhere in the locality. Next day the gentleman received a telegram informing him that his mother had died the previous evening.

Experiences of this nature involving the hearing of sounds and words are quite common and have established the fact that one cause is telepathy. Mental currents are reproduced as sounds.

Visions

Since time immemorial there have been people of every

generation who have seen visions of one kind or another. They have represented every philosophy under the sun. Not only have they had extraordinary dreams but even while in a state of wakefulness or drowsiness they have seen distant scenes, people, writing, materialize before their eyes. Such manifestations do occur and there is no reason to doubt their genuineness for they are facts of life and may result from either the operation of spiritual or physical laws; or they may result from a combination of both.

(a) A vision may originate through physical laws alone.

(b) A vision may originate through the combination of physical and spiritual laws.

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(c) A vision which originates solely through physical laws is of this world.

(d) A vision which originates through both spiritual and physical laws is of the spiritual world.

What is the meaning of a vision? The word has many meanings which may be understood from the context of the sentence in which it appears. Generally speaking it applies to anything seen: "When we had climbed to the top of the hill we had a vision of the whole city beneath us." It may apply to an imaginative plan: "I have visions of a bright future for my son." In this treatise it is applied to dreams and scenes of a phenomenal nature seen in a state of wakefulness or drowsiness.

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A phenomenon is an occurence or manifestation of a mysterious nature for which there is no apparent explanation. The earlier the epoch, the more were its people mystified by phenomena. An eclipse of the sun would terrify people out of their wits and it was judged to be a manifestation of the wrath of the gods. We are now aware of the orbital movements of the earth and the moon and that an eclipse of the sun is caused by its view being obliterated by the moon when it is positioned in a direct line between the sun and the earth.

A traveller in the desert sees a large pool of water on the horizon; and on its shores stand buildings and trees. Being

weary and thirsty, he spurs his horse towards the gladsome site; but as he draws nearer, the scene fades and vanishes. Only the same barren desert awaits to greet him. He had seen a mirage and had he no knowledge of the fact that such illusions have a scientific explanation, he might well have believed that he had seen a *kashf* (a vision seen in a state of wakefulness).

To-day a phenomenon is often regarded as a Divine manifestation whereas in truth it is only the operation of certain natural laws. This treatise has been written for the purpose of stressing the importance of caution when interpreting phenomena.

A person who is suffering from certain defects of the brain may see frightful visions. Objects assume grotesque forms. A tea cup on the table may appear as a hideous frog. Such visions appear as realities to the viewers.

Another person who is suffering from inflamation of the meninges may also see visions of an extraordinary character. The meninges are the membranes which encase the brain and they become inflamed due to alcoholism, meningitis, typhoid etc. The nature of the visions, which may be horrifying or beautiful are different to those created by a diseased brain. The latter distorts the appearance of objects while visions brought on by inflamed meninges are projected from the mind alone.

The wife of the writer once had the misfortune to suffer from typhoid delirium and while wide awake would see scorpions crawling over the bed. She would call upon those in attendance to brush them away; but as there were no scorpions they had to re-assure and pacify her although she insisted that she could plainly see them. Her visions of scorpions were due to the inflamation of her meninges.

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Wide awake visions can also result from telepathic communication. A thought from another person may be picked up and reproduced in the form of a vision. This may sound amazing; but so did the invention of television arrange the world as also did the invention of the radio. To these inventions may be added the gramophone, cinematograph and the incandescent electric light bulb by Thomas A. Edison; also

the telephone by Dr. A. G. Bell. These scientific wonders were greeted with acclamations of astonishment.

The reproduction of thought waves in the form of ideas and sounds has already been briefly discussed. The transference of scenes by thought is no more remarkable than the transference of scenes by television. There are scientific explantions for both these wonders. It is possible that anyone might suddenly behold a vision of a distant scene, object or person.

It has been said that of the five senses sight is the closest to the brain. The name of a friend is uttered and immediately there appears a mental image of his features. A thief is convicted to a term of imprisonment whereupon a picture of the bleak and dreary walls of a prison cell is visualized in his mind. Thought and picture making are inalienably linked together.

Some years ago the writer read in the newspaper an interesting occurence. During the last war a mother received information from the War Office that her son had been killed on active service. One day later when she was sitting in her room she was overwhelmed with happiness and surprise at seeing her son enter the house and greet her. But, alas, the wonderful sight quickly vanished; it was a momentary vision. Nevertheless the great joy of seeing her son again was later literally fulfilled. Her 'lost' son who had been mistakenly reported as dead returned home. Intense thought often sends telepathic communications to the mind of another; and in this case it was an instance of sight transferred by thought.

Similar occurences are recorded in the files of psychic research.

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The subject psychic phenomena is a very far reaching one; but enough has been said to establish its identity and the necessity of differentiating it from spiritual phenomena.

All praise is due to Allah the Lord of all the worlds.

The Spirit of Religion is the Spirit of Education

Ch. Abdus Salam Akhtar M.A.

The essence of life is change. As it goes on, it conserves in a nescient or conscious form all that has gone before. There is no regress in nature. In its onward march, life gathers weight in the form of new knowledge, new power and new responsibilites. With the growth of human consciousness, man instinctively looked to a Power, or powers, to guide him, or to protect him, against the evils or hurdles which obstructed his onward march to progress; hence his reliance on gods and goddesses. Yet when he realized that his self-concieved gods were hurdles in themselves, he set them aside, though of course his own inner voice still prompted him to look for a greater source of guidance, and to find a fountain of Light, not only to appease him spiritually, but also to guide him intellectually, and be a company in all his manoeuvres.

This was the state of human mind when Divine word, in its most consummate form dawned on the most sublimated soul. The more intelligent in the human race were weary of the ancient shibboleths, ghosts and demons, while the lesser ones still clung to them in the vain hope of getting satisfaction which they thought was supernatural. It was to this state of mental conflict that God spoke to the Holy Prophet :

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و وجدک ضالا فهدیٰ

> "And He found thee wandering in search for Him and He guided thee unto Himself." (93 : 8)

Truly speaking, it was not one mind in search of God, but the entire human race had lost itself in the shadows of its own shibboleths, and pined for Light. The mind of the Prophet mirrored the unrest of the minds of millions who had just emerged from the dark ages, and looked for guidance intellectually and

spiritually. When we read of Hazrat Abu Bakr, the First Caliph after the Holy prophet, accepting the new and the last word of God, without argument, we are convinced of the potency of faith, and of the fact that the really genuine minds were already prepared to accept the Truth. Humanity thus had reached the threshold of knowledge, and a great vista of human progress lay ahead. These verses of the Holy Quran, revealed to the Holy Prophet in the very beginning, point out the line of progress on which humanity had to march later on :

إقرأ باسم ربك الذى خلق. خلق الانسان من علق . إقرأ

و ربك الاكرم . الذى علم بالقلم ..... ان الى ربك الرجعى.

"Read with the name of thy Lord, Who created you. He created man from a clot of blood. Read! Thy Creator is the Most Gracious! He taught man by the pen. He taught them (human beings) what they did not know before. Yet verily, man trespasses, and (in his knowledge) he rebels. He poses to be above His own kind (in ignorance). Yet verily, he will return to thy God Almighty." (96 : 1—9)

God manifests in these lines the truth which was to be realized by mankind itself, in gradual but inevitable stages. For the first time in the history of man, the power of pen was made manifest to human mind. Yet simultaneously it was pointed out that an unrestricted and unguided effort into the unknown, without fear of God may not be beneficial to humanity itself. The secret of atomic energy is doubtless a tremendous discovery, but since it is unguided and uncontrolled, man fears his own shadows. G. B. Shaw and Bertrand Russel, the great social revolutionists cry in this wilderness that the victor is going to be his own victim, that man's grave is to be dug by his own hands. It is exactly the illustration of this truth.

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The great psychological truth

The secret of education lies in gradual realization. When we learn a science, we have to observe its laws. The law of knowledge, too, has its own postulates. It demands that consideration be paid to the capacities of the learner and the nature and

amount of the material to be learnt. A child in the primary stage is neither expected nor allowed to deal with the apparatus designed to manufacture nitric acid. It is feard that he might burn his fingers. Similarly a medical student is neither expected nor allowed to operate upon a chronic patient at a serious stage. He is only to see and observe. He is allowed to operate only on a body, where there is no danger involved either to the body or to the student himself. But unfortunately the state of affairs to-day, is just the reverse.

The scientist today, incidentally or accidentally, has come to hold the most devastating instruments of war, but without the technique applicable to those values, which refer to humanity at large. It is just like a child entering in the laboratory. He might do anything. The world fears. And it should.

Religion—the greatest educative force

Apart from the metaphysical significance of religion, the greatest value it contains, refers to the educative aspect of human life. As everybody knows, religion comprises a two-fold data:

(*a*) tenets pertaining to the belief in God and the After-life.

(*b*) Injunctions pertaining to human conduct, together with a set of rules and regulations.

Now so far as Islam is concerned, both these aspects, form an homogeneous whole, mutually supplementing each other for the common good of man. When God Almighty says in the Holy Quran :

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ان الذين يحادون الله و رسوله كبتوا كما كبت الذين من قبلهم
و قد أنزلنا آيات بينات و للكافرين عذاب مهين . يوم يبعثهم الله
جميعاً فينبئهم بما عملوا أحصاه الله و نسوه و الله على كل شيئ شهيد .

"Those who deliberately oppose the ways and commandments of God, shall be humiliated, as were those who did such actions before them. We have made manifest, the most tangible signs (for the ultimate Truth) and those who do deny them shall receive grievous punishment. God Almighty shall, one day, assemble one and all, and each one shall be told of his or her doings in this world. (It is possible) that people might forget what they have

been doing, but God has encompassed all what they have done. He alone is the best guard and watch." (58 : 6, 7)

It becomes evident, that human life in this world is neither vain, nor accidental. It has a purpose and a plan. None can afford to be a raider or a usurper, for he is explicitly told that he will have to stand for what he has done; for he is responsible for it.

This being the state of affairs, it follows that our life in this world must be subject to the will of Him Who is to guard, watch and reward us in the next life as well as in this life. Quite in spirit with it, run the various injunctions, commandments, articles and practices, enjoined by the Holy Quran, and exemplified by the Prophet himself. Let us take three important organs of practical faith mentioned in the Holy Quran, and see how far they possess educational value.

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1. Prayers:

Prayers are prescribed five times a day, and their significance is expressed in these lines:

ان الصلوة تنهى عن الفحشاء و المنكر

"Verily! prayers do forbid you from indulgence in lust and wantonness".

Now a regular observer of prayers, who sincerely and genuinely follows the spirit of Islamic worship, feels in his mind that a peculiar tone of mind has been developed in him, which naturally, rather instinctively, refrains him from indulgence in evils of all kinds. Numerous instances show that a regular habit of prayers, makes one ideally sound in mind and body. Who can be a greater example of the spirit of worship than the Holy Prophet (may peace and blessings of God be upon him)? We find in his life that besides performing all his regular prayers he fulfilled all obligations towards his family, his tribe, his country, and to the world at large. Then in our own times, Hazrat Ahmad, the Promised Messiah, a devout disciple of the Holy Prophet (may peace and blessings of God be upon them) presented a symbol of prayers and devotion and fulfilled all obligations towards his family, country and to the world at large. Numerous other instances go to prove that prayers and worship do not hinder, but develop

and promote what is stable in man. One effect of prayers, which is of great psychological importance is the power of concentration. When a worshipper detaches himself from all that is likely to attract him, within or without, he gets a key to introspection. He looks within. Thus he gets a first-hand knowledge of his own potential capacities, and the way he can handle them to the best advantage.

Besides the power of concentration, the act of worship inculcates in our minds another quality, the quality of confidence and faith. Faith in the Supernatural Being, with all His blessings and assistance, breeds perfect self-dependence and an onward look). The divine support brings a sensation of peculiar affection, a feeling of extreme affinity and love, giving an emotional background to whatever we do and think. This state of mind is completely absent in those whose work and performance is merely a logical synthesis. Or as Jacobi says about Kant's categorical imperative, "his will is a will that wills nothing".

2. Fasting:

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God Almighty says in the Holy Quran:

شهر رمضان الذى أنزل فيه القرآن هدى للناس و بينات

من الهدى و الفرقان فمن شهد منكم الشهر فليصمه

"The month of Ramazan (is the month) in which God revealed the Holy Quran (to the Prophet). In the Holy Quran (you will find) guidance to the people, and express signs for its truth. Hence whoever among you finds this month, he should observe fast". (2 : 186)

It appears superfluous to dwell on the beauties and excellences of the month of fasting. It is a truism to say, that this short period affords best education to the sense of our social well-being. One finds affinity towa ds his neighbour, and love towards God. The amount of restraint exercised over baser impulses and desires, empowers a person to attempt carrying it on for the rest of the eleven months, gaining spiritual purification at every stage. Even the bitterest enemies of Islam cannot deny that the self-control which is brought to bear on an individual, by his own

volition, softens the path of peace.

A person in fast is neither allowed to inflict injury to any one, nor to act or speak anything wrong to the best of his knowledge. This spirit of self-descipline continues for one month, but it leaves behind dispositions, which are capable of giving a turn to the whole life. Not one individual, but the society at large, is reformed to the core.

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3. Zakat :

Another essential organ of the articles of practical faith is 'zakat', whereby it is necessary for every Muslim to contribute $2\frac{1}{2}\%$ of his invested capital for the cause of the emancipation of the poor. When God Almighty says :

أقيموا الصلوة و آتوا الزكوة

"Observe prayers and contribute to the Zakat Fund". God makes manifest the importance of zakat as on par with prayers. The significance of the financial contribution is laid down in these verses :

خذ من أموالهم صدقة تطهرهم و تزكيهم بها

و صل عليهم إن صلاتك سكن لهم و الله سميع عليم

"O Prophet ! take contribution from those who believe, for this contribution will make them righteous and elevated. And pray for them, doubtlessly thy prayers provide solace to them; God Almighty is ever All-Hearing (to prayers) and All-Knowing."

These words indicate that contribution to the national cause is a virtue in itself. It enhances what is righteous in us and helps directly and indirectly, to make an order of society, where the high and the low, the rich and the poor can freely partake of the benefits of the state. Besides, the 'Zakat' as an institution, is a lesson in itself; for it imparts the virtues of co-operation, fellow-feeling, and collective security.

It should be further noted that Islam does not enjoin upon any hard and fast practices, rigorous renunciation or self-denial, for the purification of our soul. Hazrat Ahmad, the Prophet of this age, is reported to have said :

"When a person inculcates in himself the qualities of obedience and amity, he needs have no recourse to rigours of mind and body, or the practices of self-denial and self-renunciation." *(Malfuzat* Vol. I, pp. 184-234*)*

What is required is a simple adherence to the principles of modesty and devotion. The nature and essence of the organs of Islam, if followed genuinely, have their own repercussions ; they turn the mind of a man to a far better state, as God points out in the Holy Quran :

وادخلی جنتی

"Enter thou My Garden—the Garden of peace and love."

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Fundamentals of Faith

(II)

Mr. Nafeesur Rahman A. G. Soofi

Before delineating the basic doctrines and fundamental beliefs an initiate is required to hold as a follower of Islam, it must be noted at the outset that Islam is both a religion and a faith. To believe truly one must put into practice the precepts of Islam and with a critical eye watch the approximation of practice to theory in terms of the Hadith انما الاعمال بالنيات (Like deeds like intentions). The point calls for some elucidation here as the terse rendering of a pithy saying of the Holy Prophet (peace and blessings of Allah be on him) into English amounts to grave injustice to its essence. In Islamic parlance *Amal* (action) is that activity of man which is distinct from a mechanical act and is instead a purposive endeavour thereby acquiring important meaning as a moral activity. It further carries the implication that all activity being like unto a seed with motives as its kernal, only a deliberate act is worthy of estimation. The Hadith carries yet another sense ; the fruits of deeds bear striking resemblance to the depth of feeling, sincerety of effort and all the other factors that constitute its motivating force. It also has a negative aspect ; a bad act does not become a moral activity with a good motive behind it nor a good act with an ignoble motive behind it would be treated at its face value—there ought to be a compatibility between motive and act. Instances in point are doling out charity with a view to proclaiming one's piety or taking bribe with the ultimate object of relieving poverty. The motive in the first has vitiated the goodness of a good act and the motive in the second fails to elevate moral turpitude to virtue.

The Holy Prophet (peace and blessings of God be on him) is reported to have observed : Islam is founded on five pillars : (*i*) the testimony that there is none worthy of worship but Allah and that Muhammad is His Prophet ; (*ii*) the observance of prayer ; (*iii*) the giving of zakat-tax ; (*iv*) the Hajj-pilgrimage and (*v*) fasting in the month of Ramazan."

The Holy Prophet said on one occasion that Faith has over sixty branches one of which is modesty. He is also reported as saying that a Muslim is one who never harmed fellow-Muslims with his tongue or his hands. The Holy Prophet (peace and blessings of Allah be on him) considered it highly meritorious on the part of a Muslim to keep his tongue and his hands in check in a manner calculated to spare fellow-Muslims any injury. Another act of virtue which the Holy Prophet (peace and blessings of Allah be on him) rated as a component of Islam, is feeding others and greeting with peace both the acqaintance and the stranger.

He is also reliably reported to have laid down :

> "None of you is a believer until he liked for his brother what he liked for himself."

Since the Holy Prophet (peace and blessings of Allah be on him) is the Messenger of God and the spiritual Parent of Muslims and the Heavenly model for them, he is deservedly, next to God, the Highest object of their veneration. It is therefore that the Holiest has aptly deserved :

> "None of you can be a believer until he loves me more than he loves his father and his child and all mankind."

True faith is living, palpable and moving reality that grips the heart and soul of the subject. It has its own pulsations and releases a vibrating current, with its moments of ecstasy rich with indescribable pleasure and warmth. Pointing to this the Holy Prophet (peace and blessings of Allah be on him) has observed, "only he finds the pleasure of faith who is steeped in these three, namely love of Allah and His Prophet surpassing his affection for all else, love for another person purely for the sake of Allah and feeling of aversion to returning to a state of denial and unto being pitched in fire." He is further reported as having remarked as follows :

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> "Loving *Ansars* is a sign of faith and hatred of *Ansars* is a sign of hypocrisy."

The Holy Prophet (peace and blessings of Allah be on him) is reported to have invited the companions to pledge at his hands

in the following terms :

> "That you shall associate none with Allah in partnership, nor shall you commit theft nor adultery nor shall you kill your children nor shall you slander anyone and that you shall obey me in virtue. Therefore whoso of you honoured his pact, his reward is with Allah and whoso transgressed in respect of it and was visited with punishment in this life then that would atone for his sin and whoso transgressed in respect of this but Allah overlooked his fault then his affair rests with Allah. He may forgive him if He so wills".

Islam has passed through many periods both of glory and crisis. The Holy Prophet has warned quite often his followers against social evils that he fore-saw would tend to spell national disaster for them. In critical times when social evils are rampant, good Muslims are advised to seek safety in retirement from the centres of polution. He is said to have observed :

> "It is well nigh that a Muslim's best goods will be his flock of goats with which he will repair to mountain-tops and rain-swept places to save his faith from contamination."

The observation underlines the fact that at critical times it is the duty of ordinary Muslims to withdraw from a society which is swamped with evil in uncontrolable proportions, to keep their faith unharmed and intact.

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The term Islam or to be more explicit the content of Islam is clearly much wider than generally understood. Its etymological sense apart which incidentaly points up to wholeness, harmony, submission, surrender, peace, sense of security and dependence wholly on God and dedication to His will and command without reservation, embrances such acts as feeding the poor and greeting with a peaceful salutation friends and strangers alike. When asked which Islam was best the Holy Prophet (peace and blessings of Allah be on him) commended *wishing peace for all.*

The Holy Prophet has also rated *Jehad* (fighting for the cause of Allah) as part of faith. He is reported to have said, "Allah

the Lord of glory and Majesty has taken upon Himself to return with recompense and with spoils of war whoso took to the field on account of faith in Him and in testimony of His Prophets or He shall admit him into paradise."

On another occasion, the Holy Prophet (peace and blessings of God be on him) quoting the Holy Quran observed in answer to a request to describe faith :

> "That thou shouldst believe in Allah and His angels and meeting with Him and in His prophets and that thou shouldst believe in life after death."

Again when asked about Islam, the Holiest observed :

> "That thou shalt worship Allah and associate none in partnership with Him and shalt keep up the prayer and pay the zakat-tax and observe fasting in Ramazan."

On another occasion he is reported to have laid down that payment of one-fifth of the spoils of war to the community chest was also part of Islam.

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Duties and Obligations of an Ahmadi

Sayyed Hasamuddin Ahmad, Cuttack, India

The word Ahmadi is a very wide term embracing within it the qualifications of a man with which he is born and he is expected by his Creator to manifest them by actions from his cradle to the grave. According to the Islamic teachings, every child that is born on this earth is born as a Muslim but no sooner does he touch this planet with his frame of flesh and blood than the environments of his life to which he plunges suddenly let him dive deep into it and every hour, every minute of his earthly existence begins to create new impressions on him socially, and intellectually in shaping his future career.

An Ahmadi may call himself as such as one in the truest sense of the term when he attains the position of realising the very object of his creation to fulfil which God has sent him on earth and chalks out a definite and unselfish programme of life for himself and follows it to the last moment of his existence,

An Ahmadi in the broadest sense of the term means one who calls himself Muslim living a life consecrated quite in keeping with the sacred teachings of the Holy Quran supported by the edicts of the Holy Traditions as evinced by the life and work of the Holy Prophet, Muhammad, may peace of God be upon him. He dedicates his life, whoie and entire, to the service of God and man. His mission of life is shaped according to the teachings of the Holy Quran given in the verse:

ان صلاتی و نسکی و محیای و مماتی لله رب العالمین

Verily my Prayers, my worship, my existence and my death are all meant for the Sustainer of the universe.

The first and foremost duty of an Ahmadi either born or embracing the fold of Ahmadiyyat during the intervening period of his life is to accept and follow the teachings of Islam as inculcated in the Holy Quran and translated into action by the Holy Prophet Muhammad and subsequently preached and practised by

the Promised Messiah Hazrat Mirza Ghulam Ahmad of Qadian in this age (may the peace of God be upon them).

Volumes have been written and spoken on the duties and obligations of an Ahmadi from the press and the platform. But I shall attempt through this short article to give in a nutshell some of the main and principal duties of an Ahmadi that are primarily expected of him.

An Ahmadi is expected to be the very embodiment of the propagation of Islam. The moment he begins to realise within himseif to be in the fold of Islam, his duty begins.

His duties are multifarious but they may broadly be classified as social, moral and spiritual. As a man he owes certain duties to his fellow beings, no matter to whatever class, creed or clime they may belong. All his efforts in the performance of his duties should be concentrated towards creating a spirit and also helping by his actions to cement the bond of eternal relation between the Creator and the created.

The social duties of an Ahmadi may breifly be defined as follows :-

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He has to look upon the entire mankind as his own kith and kin irrespective of caste, creed and clime. He has to share pleasures and pains in every sphere of life as far as possible according to his own limited circle. He must always be taking account of his own activities done overtly or covertly and see that his slightest action or speech does not in any way place any other body's welfare, whether temporal or spiritual, at a discount. He should be making constant endeavours to live for others. Sacrifice for personal interests for the sake of doing good to society should be the motto and *summum bonum* of his life. Service to mankind always means service to God. He should always try by his own example to reform and set right all sorts of undesirable things that might be found existing in his society.

The moral duties may be summarised as given below :-

Truth, the whole truth and nothing but the whole truth should be permeating throughout his words and deeds. Abhorence towards untruth should be prominently expressed in whatever he acts or speaks.

His ins must not in the least militate against his outs. An Ahmadi must fight for the truth and its cause even at the cost of his own life and property, without caring for the loss that might occur to the interests of his dearest and nearest kith and kin thereby.

He should always harbour catholic ideas. Sympathy for others and a strong sense of fellow-feeling in every field of action should characterise his career. An Ahmadi should always keep in view the good of mankind proving himself as the only proof and support of the entire structure of the creation with a conviction that by the least jerking on his part it may crumble down to pieces. The moral duties are extremely onerous but he is expected by God to bear them on. He has to infuse the spirit of perfect submission to the will of God into all human beings illustrating it at first in himself then in his own family and lastly among his neighbours and countrymen. Not a word, not a syllable should escape his lips against the decisions of God.

Spiritual duties are manifold. They should be given the first preference in all the dealings of an Ahmadi. Man, unfortunately, more often than not neglects this aspect of his life and does not give adequate attention towards its development. Whatever an Ahmadi does, whenever he thinks of anything he must keep in mind that everything happens on heaven and earth according to the decision of God predestined by Him. Nothing done by him should savour of the slightest scent of displeasure at the decisions of God in every sphere of his life. He should realise with a confirmed belief that whatever is done by God is all for the good of mankind here and hereafter. His life-long work should be aimed at not in the hope of attaining for himself the bliss of heaven or saving from the torments or perdition of hell, but it should be directed towards merging his own individuality in attaining the Divine love rather to say losing himself to find a place in the lap of God.

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The most important part of an Ahmadi's life is his Prayer he should observe in the daily routine of his life whether at home or abroad. Prayer observed in congregation or individually should precede all his actions in order to invoke the grace and

blessings of God for their success. Prayer and nothing but prayer performed formally or informally is the only means of a man's leading a successful and spiritual life here on earth. An Ahmadi has to take shelter in the haven of prayers from all sorts of tempests and turmoils that often make his life miserable and not worth-living.

An Ahmadi has to take daily an account of his own words and deeds while retiring to bed and satisfy himself whether the day he spent was engaged throughout in the service done according to the will of God and if any flaw he detects or feels to have been done he should try to amend for it the next day of his life. Midnight prayer brings a world of bliss consummation of his desire both temporal and spiritual.

Last but not the least duty for an Ahmadi is to keep himself always ready for the sacrifice of his wealth, movable and immovable for the sake of the propagation of Islam, I mean, for the establishment of the kingdom of God on earth bringing mankind to His door. May the Almighty God grant us all power and strength enough to discharge the duties enjoined upon Ahmadies to His entire satisfaction. Amen !

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A Letter to the Editor

Sir,

Permit me to congratulate you on the improvements that you have introduced in the monthly, THE REVIEW OF RELIGIONS, since you have taken over as the editor. I have been reading the Review of Religions, almost regularly, for the last three years, and have found in it valuable information and useful discussions on important religious problems. Among other things, I have learnt the following facts from my reading of *the Review* :

1. That Islam gives the pure teaching of the Unity of God, whereas the conception of God's oneness has become corrupted in other religions by the adoption of such doctrines as the Trinity and the incarnation of God in human forms.
2. That Islam not only preaches the ideal of the unity of mankind, but has also practically brought into being a brotherhood embracing men of all nations, races and colours. The other religions are divided between those who openly preach caste distinctions and those who condone colour bar and narrow nationalism.
3. That Muslims believe in the prophets of all religions, including Jesus Christ ; for Islam teaches that all religions were originally from God and God has sent many prophets to preach the same religion to many different nations.
4. That, according to the Muslims, Jesus Christ was not the only begotten Son of God or the incarnation of God, but a prophet of God. (He was a human being like all other prophets).
5. That, according to the Ahmadiyyas, Jesus Christ did not die on the cross, but was taken down alive in a death-like swoon; that after recovery he migrated to Kashmir where some of the tribes of Israel lived; and that ultimately he died at Sirinagar where he lies buried
6. That, according to the Ahmadiyyas, Mirza Ghulam Ahmad was the Promised Messiah; that the prophecy about the second advent of Jesus Christ has been metaphorically ful-

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filled by his coming as the God-sent religious teacher of this age.

Before I began reading the Review of Religions, I used to believe in the common Christian views about Muhammad, that he was a false prophet, that he denied the Christ, that his religion was spread through the sword, that he ordered his followers to have many wives, that he promised a sensual paradise to those of his followers who died fighting against non-Muslims. Now I recognise these as false accusations against Islam spread by Christian writers generally, and Christian missionaries particularly. Of all religions, Islam is the most misunderstood among the people of the West. If Christians were not blinded by prejudice and hatred of other religions they would see Muhammad as a prophet like the Old Testament prophets. They would recognise that Islam has much truth in it and has been of great practical value to mankind. If today the Christians, inspite of their belief in the Trinity, claim to be believers in the Unity of God, it is due, in a large measure, to the influence of Muhammad's teachings. Muhammad saved his followers from many superstitions and pagan ideas and practices that had found their way into Christianity. The Mohammadan society has never known any thing like apartheid and lynching of negroes. If today a large section of humanity lives like brothers, free from inter-national and inter-racial animosities, the credit surely goes to Muhammad. A man like Muhammad can save the world from the present East-West conflicts and convert the U.N.O. into a real World Government.

Yours, etc.

PEGGY WARD

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ERRATA

In December 1961 issue of the Review of Religions

Page	Line	No. of column	Wrong spelling	Correct spelling
8	10	II	خب	ضب
12	9	I	CASU	CASH
12	16	II	قحش	قعش
13	29	II	CLC	CLB
15	34	II	CNN	CRN
16	32	I	DED-US	DEC-US
20	28	II	after HS	read حس
23	11	I	NOBEL	NOBLE
26	21	II	SQD	SQM
27	23	II	KRT	KTR
28	18	II	طبر	طبار
29	12	II	TRD	TRB
36	24	1	LEAGE	LEAGUE
47	footnote		after moon	add "and the sun"
57	last line	II	قيحل	قيعل
63	29	I	NARO	NARK
67	21	I	CUCK	TUCK
70	9	I	SPERK	SPEAK
73	33	I	SQUD	SQUAD
74	9	II	KLB	KBL
77	11	II	غرى	غارى
77	footnote		war is غارة and not غارى	

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AHMADIYYA MUSLIM MISSIONS

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18, U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag (Holland).

3. Ahmadiyya Muslim Mission, der Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wilckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagen, Denmark.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Ahmadiyya Muslim Mission, Upper Corapachaima, Calcutta Settlement, Trinidad.

9. Maulvi M. Ismail Muneer, H.A., Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

10. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, Nigeria, West Africa.

11. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, Ghana, West Africa.

12. Ahmadiyya Muslim Mission, P.O. Box No. 554, Nairobi, Br. East Africa.

13. Ahmadiyya Muslim Mission, P.O. Box No. 11, Bo, Sierra Leone, West Africa.

14. Ahmadiyya Muslim Mission, Djl Balikpapan 1/10, Djakarta, 1/13, Indonesia.

15. Ahmadiyya Muslim Mission, P.O. Box No. 666, Jesselton, Br. N. Borneo.

16. Ahmadiyya Muslim Mission, 191, 28th Street, Rangoon, Burma.

17. Ahmadiyya Muslim Mission, P.O. Box No. 22, Katong, Singapore, 15.

18. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo, 10, Ceylon.

19. Haji Muhammad Ebbah, Cagayan, de Sulu, Philippines.

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